

PREFACE

SamhiU.comm.nly known as the Nihsara, »
whch in find
observation* on practical conduct and a
knowledge of human
nature, which strongly remind one of Bacon's
essays and 10
comparison with which the Samhita gains croe
or two points
more, not to speak of its excellent poetry and
harmony. In
the biological portion of the Dhanvantari
Sambita, one is
astonished to find that in "certain types of
fevertfre blood
««dergoes a sort of chemical change which
produces the
morbific factors of the disease, that in
haemoptisis the
Wood comes from the spleen, Sliver or the
blood-vessels
(facts unknown to the Nidanist, Madhava), that
there is a kind
of parasites that produces leprosy, and cutaneous
affections in
general," facts which, it was but yesterday, that
the science of
the west have gained access to. The
therapeutical portion of
the Samhita contains many excellent remedies
which can not
but benefit man in the art of living a long,
healthy life. It is
almost impossible for us to give within such a
small compass
even the faintest glimpse of the splendid truths
that lie scatter-
ed through the pages of this noble Puranam ;
enough if we
conclude our remark with the saying that, it
broadens the
vision of a man into regions where systems
and worlds
are but bubbles and atoms, and enables him to
consolidate his

amity with those profound realities, which
encompass " being
and becoming" in every ;plane of existence, or
at least helps
him to lift up the veil of the Nature's workshop
and to catch
a view, however slight and momentary, of the
nature and
essence of things:

CUTTA, Y CALCUTTA,

(June, 1905) S N. DUTT
Tktrttk

M.